

Al Farouq

The Criterion

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A SPIRITUAL MALAISE

And its Cure

A human's spiritual maladies are many, some worse than tothors. But one that ranks among the worst is the disease of lust and servitude to base desires. Our Beloved Messenger (sallallahu alayhi wasallam), whose life mission was to emancipate man from the slavery of lust and desire and deliver him to the servitude of One God and Supreme Creator, warned us in the following sombre but eloquent words: **"I fear three things for my Ummat: The deviation of lowly desires, servitude to passions of the stomach and private parts, and negligence after Ma'rifat (recognition).**" (Kanzul Ummal). In another solemn warning, Our Beloved Rasool

ﷺ said: **"The destructive diseases are: Desires that are followed, niggardliness that is obeyed, and the satisfaction of each man with his opinion."** (Tabrani). It is thus clear that submission to lowly desires and lust is a deadly spiritual malady that requires urgent treatment.

It is a unique and amazing attribute of Our Beloved Messenger that he had his finger on the pulse of every human trait and behaviour. You would not find any other scripture highlighting man's spiritual sicknesses as our Quran and Hadith does. Indeed, mankind has witnessed an unprecedented surge in passion and desire, a phenomenon

that has engulfed the entire human race. The bane of all our woes has been and still is our subservience to lust and passions. It is this lust and

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THE VIRTUE OF NABI MUHAMMAD ﷺ

Once The Khalifa Hazrat Umar (radhiyallahu anhu) requested Ka'ab Al-Ahbaar to tell them about the virtue of Rasoolullah ﷺ as mentioned in the Taurah. He replied: "Indeed, O Commander of the Faithful. I have read in the Scriptures that once The Prophet Ibrahim Al-Khaleel came across a stone upon which four lines of writing were inscribed. The first read: **I am Allah, there is no God besides Me, so Worship Me alone.** The second line read: **I am Allah, there is no God besides Me. Muhammad is my Messenger. Congratulations to he who believes in him and follows him.**" The third line read: **I am Allah, there is no God besides Me, The Haram (of Makka) is Mine and the Ka'aba is my House. Whoever enters My House shall be safe from My Punishment.** (The narrator of this incident could not recall the fourth line).

(As-Seerah Al-Halabiyyah)

Rasoolullah ﷺ said:

I fear two groups in my Ummat. One is the group of hypocrites who will study the Quran and debate it with the Believers. The other is a group who will live in luxury, will follow their lowly desires and neglect Jumu'ah and Jamaat (five daily salah)

(Narrated by Imam Ahmad R.A.)

Questions and Answers

Q: A lady has nail polish on her nails and it cannot be removed at all. How must she read salaah?

A: It is faradh to wash the hand in wudhu because the hand is part of the arm. Due to its non-porous nature, nail polish will prevent water from reaching the nails thus leaving the hand incompletely washed. This in turn renders the wudhu incomplete and one may not offer salaah in that state. She has to make an effort to remove as much of the polish as possible. We do not believe the polish can not be removed, for there *are* products available on the market for this purpose. Make an attempt to get these substances. In the first instance, females should never be using cosmetics that are not sanctioned by Shariah and that cause hindrance to one's acts of worship. If she got the polish, let her obtain the remover.

Q: If the Jumu'ah talk is in progress can a Hanafi make any salah?

A: Yes, sunnat or nafl salaah may be performed even while the talk is in progress. However, a Hanafi will not be able to perform any salaah or zikr once the khutba begins.

Q: Is belly-piercing permissible in Islam?

A: This is an act of dancers and other lewd women. Our noble Muslim ladies, who will one day be queens in Jannah, should not adopt the styles and fashions of these immoral people.

Q: Is streaking the hair permissible, even if no non-mehram will see my hair? Likewise, cutting a fringe to resemble an actress, which is not done to emulate her but merely because one likes that particular style; is this allowed?

A: Here too, the idea is to emulate a practice of non-Muslims

and people of low morals. This is not permissible. The reason is not that non-Mehrams will see the hair, for that is a separate sin. The main reason is as stated above: emulation of immoral and evil people. Rasoolullah (sallallahu alayhi wasallam) said: *"Whoever imitates a nation, becomes one of them."* (Abu Dawood). To prefer a particular style or habit of evil people is itself a haraam act, for Allah states in The Holy Quran: **"And do not incline to (the ways of) those who have committed injustice (to themselves or others), for then the Hell-fire will touch you."** (Surah Hud, verse 113)

Q: Must the person making dua say aameen as well?

A: Yes, the person making a dua should also say aameen to his own duas, for the following reasons: The hadith shareef states: *"If the one making dua ends with aameen, he has confirmed the acceptance of his dua."* (Fathul Baari and Tuhfatul Ahwazhi). This proves that the reciter of the dua should also say aameen. Aameen is like a seal on dua, as mentioned by many Ulema of the past, and it is only correct that one should place a seal on one's own dua. This is also supported by the practice of saying aameen after reciting Surah Faatiha. The last three verses of Surah Fatiha are duas, and the reciter of Surah Fatiha is taught to say aameen upon the completion of this surah.

Q: Is the culling of elephants allowed?

A: Culling is a refined termed for murdering innocent animals in the name of biodiversity or wildlife preservation. Scientists use refined and high-sounding words for sometimes gruesome acts of torture. According to Islam, it is not permissible to kill an animal except for two reasons: a) for

eating purposes; and such killing should be done through the humane method of thabah; b) when an animal poses a threat to one's life or property. The culling of elephants is done by game reserves and farmers merely to protect the so-called environment. That is no reason for murdering these innocent creatures. There is no threat to our lives or our property, and the Creator of the environment will take care of it. Allah has created a balance in His environment which He Himself will maintain. When poachers kill these elephants for money, which is also a haraam act, then the environmentalists are aghast. But when they do the same thing under the protection of the state and in the name of scientific advancement, then they do not even bat an eyelid. These are the double standards of the West. Even the culling process is a huge money making scheme, for the thousands of elephants that are slain do not go to waste. Instead the meat and other expensive items of the animal are sold. In our pure Shariah, all this is not allowed. Rasoolullah ﷺ taught kindness to even animals and prohibited the use of animals for target practice.

Q: How long is the iddah of a woman who has lost her husband?

A: Four months and ten days. If the husband died at the start of an Islamic month, then she should count 4 Islamic months from that day onwards, plus another 10 days. If the husband died in the middle of a month, then she should count a total of 130 days beginning from the day he died.

Q: Is washing the ear sunnat or fardh in wudhu?

A: In wudhu the ear is not washed; instead it is sunnat to make masah of the ear. However, in ghushl it is faradh to wash the ear.

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Questions and Answers

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Q: A transporter reported to his client that some of the goods he was supposed to have delivered were stolen en-route. He stated that the door of the truck was closed but not locked and that the goods were stolen whilst he was driving. A passing motorist alerted his attention to the open door of the truck. Only then did he realize that goods were missing. At the time of negotiating the contract the transport company had agreed to take responsibility for any losses. According to Shariah, who is responsible for the loss?

A: The Islamic principle governing this situation states that if due to negligence goods were lost while being transported, as in the above case, then the transporter is liable for losses sustained. Leaving the door unlocked is an act of carelessness which should necessitate compensation. Furthermore, the transporter had assumed liability for any losses, in which case he will be held accountable for losses. He shall have to compensate his client for the current market value of the goods that were stolen. However, if both parties agree on a settlement figure, that is also allowed.

Q: A traveler entered his home town just as the athaan of maghrib was going.. He had not yet performed his Asr. When he makes the qadhaa of Asr should he perform 2 or 4 rakaats?

A: The Asr salaah became qadhaa when the Maghrib athaan went off, since Asr ends at sunset. At that point the musaafir had already entered his home town and had become a muqem. The Asr thus became qadhaa whilst he was a muqem, hence he has to make qadhaa of 4 rakaats, not 2.

Q: If one missed a salaah while traveling and makes the qadhaa after returning home, how

many rakaats should he or she make: 2 or 4?

A: Since the salaah was missed whilst one was a musaafir, the person will make qadhaa of 2 rakaats.

Q: Can heal balms be used that contain urea?

A: Urea is a substance extracted from the urine of animals. It is haraam to use such substances. There are alternate heel balms or similar creams that could be used to treat cracked heels, hence it will not be permissible to use heel balms that contain urea. If the problem is severe and a Muslim doctor advises or experience has proven that only the heel balm containing urea is beneficial, then to use it will be permissible. (After the initial answer, we were told that some companies manufacture a synthetic type of urea which does not contain any trace of urine. Hence any balm made from this type of urea will be permissible to use.)

Q: A certain scholar has mentioned that Abdul Mutalib is in jahannum. His proof is a hadith in Muslim Shareef. He also said that the parents of our Nabi Muhammad (sallallahu alayhi wasallam) are in jahannum, quoting a hadith in Abu Dawood shareef. What is the view of the ulema on this?

A: Indeed, that scholar is quite brazen and bold to use such strong terms for the grandfather and parents of Our Beloved Rasool (sallallahu alayhi wasallam). It is true that these ahadith appear in the books cited above, but the Uleme-e-Haqq have differed on this mas'ala. Some Scholars, such as Mulla Ali Qaari, have interpreted these ahadeeth on its apparent meaning and maintain that the parents and grandparents of our beloved Rasool (sallallahu alayhi wa-

sallam) were not blessed with iemaan since they passed away on the religion of the Pagan Arabs. On the other hand, Scholars such as Allama Suyooti and others are of the opinion that the parents of Our Nabi Muhammad (sallallahu alayhi wasallam) were indeed granted iemaan and died as Muslims. The matter is a delicate one and certainly not an issue that we will have to answer for on the Day of Judgment, nor a matter that we shall be called upon to give verdict. The final decision rests with Allah Ta'ala, whose Knowledge is All-encompassing.

Q: Can a voluntary caesarian section be done when it is possible to give birth the natural way? Also can birth be given in water?

A: A voluntary caesarian section will not be allowed if a woman can give birth normally. The reasons for this are as follows: a) Having a caesarian operation will result in contact with several male doctors unnecessarily. Though a male doctor might be present for a normal birth, but at times this is unavoidable, whereas in a caesarian birth, there is sure to be more than one male doctor in the theatre. Since a normal birth is possible, the alternative becomes impermissible since it results in a sin; b) The Holy Quran prohibits altering or interfering with the natural system of Allah. Caesarian birth should be resorted to purely out of necessity. c) This entails extra costs, which in private hospitals can

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become quite exorbitant. Spending unnecessarily is not allowed in Islam. Over and above this, Islam never encourages the discarding of natural means and methods, especially those ways and means that were devised by Allah Ta'ala. Birth in water is permissible, since doctors consider this to be effective in decreasing pain in labour. There is nothing in Shariah to suggest that this is wrong.

Q: My wife has been offered a job. Can she accept it?

A: According to Shariah a woman only works when she has no means of income and maintenance. It is a question of necessity. If you as the husband are earning, there is no need for her to work. So she should not take the job.

Q: Are women allowed to dye their eyebrows brown? If not, could you please explain why?

A: Dying the eyebrows is an alteration to the natural creation of Allah. It is not a natural thing. In verse 119 of Surah 4, Allah tells us of the promise Shaytaan made to persuade mankind to change and alter the natural creation of Allah. Under this verse the hadith mentions practices such as shaving or trimming the eyebrows, using false hair, filing the front teeth just for enhancement of looks, dying the hair different colours, etc. We can thus realize that dying the eyebrows also comes under this category, and therefore, cannot be allowed. Furthermore, this is certainly a practice that came from the western style of fashion, and we are not allowed to imitate the kuffar in fashion and dressing.

Q: Is it permissible to work for SA Breweries as an

Admin Clerk or Accountant in their offices?

A: It is not permissible to do any work for a company that manufactures and/or sells liquor. If a Muslim mistakenly took up such haraam employment, he should immediately resign after reading this ruling, regardless of the perks or payouts that may be lost. He should seek other halaal employment notwithstanding a drop in salary and income. Allah puts people to test in this world. When they pass the test, He then opens up His Doors of Mercy and Rizq upon them. In earning a halaal income, one is assured of blessings all the time. Working for a Brewery is living constantly under the curse of Allah, which was sounded for people involved in wine and wine making.

Q: Is it permissible for a person to make masah on nylon socks?

A: Masah on nylon socks is not permissible. The socks which the Sahaaba made masah on were of leather or very durable hide, which would not tear easily. Today's ordinary socks do not fall under this category. We have a complete treatise on this mas'ala. Write to us for a free copy.

Q: What is the ruling on bovine (beef) gelatine?

A: Beef or bovine gelatine is not halaal because it is manufactured from animals that were not slaughtered by Muslims. If it can be ascertained with certainty that the animals from whose skin this gelatine was manufactured were slaughtered by Muslims then it will be permissible to consume such gelatine.

Q: A man divorced his wife once and then separated

from her. After 3 years the couple remarried, but in the interim this woman had been married to another person and got divorced from him. When she comes back to the first husband, does he have two talaq left or are the three talaq reinstated?

A: In this case the first husband has two talaq left. The interim marriage had no effect on the number of talaq issued by the first husband. (Al-Hedayah)

Q: If one reads Bismillahir Rahmanir Raheem before At-tahiyyaat, is the salaah valid?

A: It is sinful and contrary to the sunnat to read Bismillah before Tashahhud. However if one does so, the salah will be valid and there is no need for sujood-e-sahw.

Q: There is a group who hold gatherings of zikr where men and women sit together. Sometimes they beat a drum whilst making this zhikr. Is this allowed in Shariah?

A: One does not need to be very learned to understand that a mixed gathering is not allowed in Islam. If the gathering is for a Deeni purpose such as zhikr, then it is far more serious to have men and women together. Use of the drum is haraam. The *duff* that is mentioned in the hadith was used only at the time of nikah, was beaten by little children, and was used purely as a means of announcing and publicizing the nikah. Today the *duff* is used to accompany the singing of songs or reciting words of zhikr. This cannot be established from any hadith, not even a weak or fabricated one. How can one gain nearness to Allah, when the means adopted are contrary to His Commands? ❀

"For every Ummat there is a fitnah, and the fitnah of my Ummat is wealth"
 (Mishkaat)

Questions and Answers in the Shaafi' Math-hab

Q: A woman is a Shafi and her husband as Hanafi. Shafis leave Muzdalifah after Maghrib and Hanafis after Fajr. The Shafi wife doesn't have a mehram to accompany her. What must she do?

A: A Shafi cannot leave Muzdalifah after Maghrib. Wuqoof at Muzdalifah begins in the second part of the night. The Shafi has to spend at least a short while at Muzdalifah during the second part of the night, and thereafter may depart. If the Shafi left before the second part of the night had begun, then he has to return to fulfil the Wuqoof. If he did not do so before subugh saadiq, 'Dumm' will be compulsory. The Shafi wife must remain with her husband and leave Muzdalifah with him after Fajr. (*Kitaabul Haj, Sheikh Muhammad Khateeb Al-Sharbeen*)

Q: Does one have to pay Zakaat on jewellery that is worn everyday, e.g. rings, etc?

A: According to the Shafi Math-hab, Zakaat is not faradh on jewellery that is for daily use.

Q: Can a female get her eyebrows trimmed? Can a Muslim female (beautician) trim the eyebrows of her lady clients? Is the ruling the same in the Hanafi and Shafi Math-habs?

A: A lady should not trim her eyebrows or have it trimmed by someone else, nor should she trim the eyebrows of others. The Hadith has forbidden these acts. The ruling is the same in both the Math-habs. (*Aunul-Ma'bood: 9:208; Al Bahrur-Raa'iq: 16:78; I'aanatul Taalibeen: 4:53*)

Q: A woman proceeding for Haj is Shafi and her husband is Hanafi. Can she change over to the Hanafi Math-hab just

for Haj, and revert to the Shafi Math-hab when she returns from Haj?

A: She is not allowed to change her Math-hab for this purpose; instead she should continue following the Shafi Math-hab.

Q: Can a Shafi woman cover her feet during Ihraam?

A: A Shafi woman can cover her feet (with socks) in the state of Ihraam. (*Haashiyatul Bu-jairami alal Khateeb: 7:170*)

Q: How does a Shaafi' woman perform Taraweeh if she is performing it in batches of four Rakaats?

A: Followers of the Shaafi' math-hab cannot read the Taraweeh salaah in batches of four Rakaats. They must perform it in batches of two Rakaats. (*Al-Mabsoot, Fiqhus-Shafi: 2:121*)

Q: Where should a Shaafi focus the gaze during Salaah?

A: It is preferable to focus the gaze on the place of Sajdah during the entire Salaah. (i.e. in all postures except sitting) (*Al-Majmu': 3:314*)

Q: If a Shaafi makes Fajr salah behind a Hanafi Imam, how will he read the qunoot seeing that the Hanafi Imam does not make qunoot in Fajr?

A: Firstly understand that for a Shaafi' the qunoot in Fajr is waajib, omission of which will necessitate sujood-e-sahw, even if he is reading behind a Hanafi Imam. However, in the Shaafi' math-hab, for the fulfilment of qunoot one may read any dua that appears in the Quran or Hadith. So we advise Shaafi's who read behind a Hanafi Imam to read a

short dua for their qunoot in Fajr thus fulfilling the waajib requirement and also keeping abreast with the Imam's salaah. One may even recite the dua *Rabbana Aatina fid dunyaa* till the end in place of qunoot. We advise the Hanafi Imam to extend the tahmeed (*rabbana lakal-hamd*) slightly after ruku' in Fajr salah, as well as the sujood thereafter, thus allowing the Shaafi' follower enough time to read his shortened form of qunoot.

Q: Please enlist the sunnat rakaats that a Shaafi' should read in the daily salah.

A: The sunnats that are included in the five daily salaah are called *Sunan Rawaatib*. There are 22 in one day, and they are as follows:

2 Sunnats before Fajr; 4 Sunnats before and 4 after Zuhr; 4 Sunnats before Asr salaah; 2 sunnats before Maghrib (after the athaan) and 2 after Maghrib; 2 Sunnats before and 2 after Eshaa.

Among these 10 are Muakkada (emphasized) and these are:

Two before Fajr, two before Zuhr, two after Zuhr, two after Maghrib, and two after Eshaa. Note that the two sunnats after the Maghrib athaan should be left out if the jamaat begins immediately after athan and one fears missing the first rakaat. (*Tuhfatul Baari*)

Q: Is any part of the crocodile halaal in the Shaafi' math-hab?

A: The crocodile is haraam, so no part of it may be consumed. (*Raudhatut-Taalibeen*) ❀

The Punishment for Zinaa

(FORNICATION AND ADULTERY)

Note: Fornication is zinaa committed by an unmarried person, and adultery is zinaa by married people.

In an Islamic state, the penalty for a married person who is convicted of adultery is stoning to death, whether the adulterer is male or female. This law is mentioned in The Quran and Hadith. For an unmarried male or female who committed fornication, the penalty is one hundred lashes, regardless of whether that person was previously married or not.

THE QURAN SHAREEF ON ZINAA

Almighty Allah states in Surah Furqan (Chapter 25) verses 68 and 69: *"And those who invoke not any other God along with Allâh, nor kill such life as Allâh has forbidden, except for a just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled for Him on the Day of Resurrection, and He will abide therein for a long time in disgrace;"*

Comment: In this verse Allah Ta'ala equates zinaa with shirk (worshipping other Gods) and murder. Then Allah Ta'ala says the punishment will be doubled for the sin of zinaa, and on top of this the adulterer or fornicator will remain in that punishment for a long period of time in utter disgrace. Indeed, the zaani (adulterer or fornicator) is disgraced in this world, and will be disgraced on the Day of Judgment. Allah Ta'ala says in Surah Israa (17) verse 32: *"And come not near to unlawful sexual intercourse. Verily, it is a shameful thing and an evil Way."*

THE HADITH SHAREEF ON ZINA

Rasoolullah ﷺ said: *"When a Muslim commits zinaa (adultery or fornication), then the iemaan leaves the heart and hovers above like a cloud. When the fornicator wrenches himself out of that sin, the iemaan returns."* (Abu Da-wood)

The Messenger of Allah ﷺ also said:

"Iemaan is a Noor. Whoever commits zinaa, the (Noor of) iemaan separates itself from him. When he regrets his sin, it returns." (Bayhaqi)

"Ieman is like a cloak which Allah confers upon whomever He wishes. When His servant commits zinaa, Allah removes from him the cloak of iemaan. If he repents, Allah returns it to him." (Bayhaqi).

Comment: From these ahaadith we learn that precisely at the moment of fornication, there is no iemaan in the heart of the lustful one. It's impossible for iemaan and zinaa to co-exist in a believer. If he or she dies at that moment, they would die as a kaafier without iemaan! Allah Forbid! What about those vile ones who after committing one act of zinaa, wish to do it a second time without remorse or repentance?

Abdullah bin Abbas ؓ narrates that Rasoolullah ﷺ said: *"When zinaa and ribaa (usury) becomes rife in a community then they have earned the Decree of Allah (to be punished)." (Haakim and Tabrani).*

Abdullah bin Umar ؓ narrates that Rasoolullah ﷺ said: *"Zinaa breeds poverty."*

"When shameless acts become rife among a community then Allah sends death upon them" (Haakim from Hazrat Buraayda ؓ) (This means that people

start dying frequently.)

"After Shirk (associating partners with Allah) there isn't a worse sin in the Eyes of Allah than a man depositing his semen into a womb that is not halaal for him." (Ahmad)

Comment: One may not argue that if semen is **not** deposited into the womb then the abovementioned sin does not apply. So using the sheath that captures the semen before it enters the womb will exonerate one from the act of zinaa. Certainly not! This hadith implies that *if the semen was not withheld, it would have entered the womb*. Withholding semen or withdrawing before ejaculation is a deliberate act of the zaani. Had that not been done, the semen would have found its way into the haraam womb. Zinaa in Shariah means penetration of one private part into another. The sin and punishment will automatically fall when such penetration occurs. Just as ghusl (bathing) becomes faradh upon both husband and wife when mere penetration occurs, even if there was no ejaculation of semen, likewise such an act outside nikah will be termed zinaa.

The adulterous men and women will be made to drink the pus that oozes from people burning in Hell fire. (Tafseer Durre-Manthoor)

Adulterous men and women will be thrown naked into a pit of raging fire. Every time the fire rises to the top of the pit, these people will scramble to get out. But then quickly the fire will submerge to the bottom of the pit and the sinners will continue burning. (Bukhari)

A REMEDY:

Those afflicted with the disease of zinaa should read the above verses and hadith and contemplate the punishment promised for this sin. If this is done daily, Insha-Allah, one will soon be cured. ❀

The beard and moustache

in the light of the Sunnah

It is reported from Abdullah bin Umar ؓ that Rasoolullah ﷺ said: **“Oppose the Mushrikeen (idol-worshippers); keep full beards and clip the moustache.”** (Bukhari and Muslim)

From this hadith we learn that a) It was the practice of idol-worshippers to shorten the beard and lengthen the moustache; b) we are commanded by Rasoolullah ﷺ to oppose this practice of the idolaters by doing the exact opposite: keep the beard in full and shorten the moustache.

Another hadith in Bukhari and Muslim states: **“Shorten the moustache and lengthen the beard.”**

Abu Huraira ؓ reports that Rasoolullah ﷺ said: **“The People of the Book lengthen their moustaches and shorten their beards, so oppose them: lengthen the beards and shorten the moustaches.”** (Narrated by Imam Baz-zar).

From the above it is very clear that a practice of the Jews and Christians in those days and even today

was not to shave the beard, but rather to shorten it. Nowadays it is fashionable for Muslims to keep a trimmed, short beard. Ponder over the implications of this practice in the light of the above hadith.

One hadith describes the shortening of the beard and lengthening of the moustache as a practice of the fire-worshippers, as narrated by Imam Muslim.

Once an emissary of the Chosroe (Persian Emperor) came into the presence of Rasoolullah (sallallahu alayhi wasallam). The man was clean shaven and had a bushy moustache. The Messenger of Allah turned his face away (in disgust) and said to him: *“Woe betide you! Who told you to adopt this appearance?”* The man replied: “My Lord” (meaning the Persian Emperor) The Messenger of Allah then said: “Well, My Lord has commanded me to keep a full beard and shorten the moustache.”

Hazrat Ayesha (radhiyallahu an-

naa) reports that Rasoolullah ﷺ said: **“Ten practices belong to fitrah (the culture on which Allah created man), and these are: Trimming the moustache, allowing the beard to grow fully, using the miswak, rinsing the mouth, rinsing the nose, clipping the nails, washing the joints of the body, plucking the hair under the armpit, shaving pubic hair, and washing in the toilet.”** (Narrated by Imam Muslim. Ahmad, Nasaa-ee and Tirmizhi) Umar bin Abdul Azeez, the great Muslim leader of the second century (died 101 AH) states: *Shaving the beard is mutilation of the face, which Rasoolullah ﷺ undoubtedly prohibited.* Imam Tabrani narrates the following hadith: **“He who mutilates bodily hair has absolutely no share (of reward) by Allah.”**

The above narrations are from the Arabic book *Proofs on the prohibition of shaving the beard* by Muhammed bin Ahmad bin Ismail. (Kuwait) ❁

A JINN SAHABI OF RASOOLULLAH ﷺ

Hasan narrates that once we came to Abur-Rahaa Al Ataaridi and asked him if he had any knowledge of the Jinn who took the bay'ah (pledge) of Islam from Rasoolullah ﷺ. He smiled and said: “Indeed, I shall tell you what I saw and what I heard in this regard.” He then went on to narrate a fascinating story. “We were on a journey when our caravan stopped at the time of noon. We put up our tents to gain some respite from the stifling afternoon heat. As I lay in my tent, I was suddenly confronted by a snake that appeared very agitated and distressed but it never threatened me. I picked up a jug and began sprinkling some water on the snake. No sooner had I done this when it became completely calm and relaxed. But the moment I stopped sprinkling water on it, it started its agitation and restlessness once again. Every time I sprinkled water on it, the snake calmed down, and when I stopped, it would resume its erratic behaviour. I was absolutely intrigued by this strange scene, so I told my companions to delay their departure so that I could monitor the snake's behaviour.

By Asr time I noticed that the snake lay very still, and on further inspection I realised that it had died. My instinct told me that this was a special snake, so I took great care in wrapping its dead body in a clean cloth and gave it a decent burial. Later that day our caravan moved on. Our next stopover was only the following day.

We stopped at a very isolated oasis in the desert. As we were busy setting up our camp and preparing for salaah, suddenly a loud voice from the surrounding bushes called out to us. This is what the voice shouted:

“Salaam upon you all, not once, not twice, not even a thousand times, but much more than that!” I replied: ‘Wa alaykum salaam. And who are you?’ The voice replied: “We are Jinn. May Allah grant you barakaat, for you have done a favour to us which we cannot repay.” I then asked: “And what favour did we do for you?” The Jinn replied: “The snake that died was one of us (Jinn) and he was the last surviving Jinn who had taken the pledge of Islam from Rasoolullah (sallallahu alayhi wasallam).” (Extracted from the book *Hawaatiful-Jinn*) ❁

A SPIRITUAL MALAISE *And its Cure*

(Continued from page 1)

passion that has broken up marriages, destroyed morality of both young and old, divested its victims of wealth, health, and wisdom, and has left many a reputation in tatters. Servitude to lust is like an addiction; nay, it is addiction itself. The difference between addiction to intoxicants and addiction to lust is that the first affects the physical body while the second affects man spiritually. A drug and alcohol addict needs physical help. He needs to have his system cleansed and detoxified. The lust addict, on the other hand, needs to have his rooh purged and flushed, for his illness does not directly attack the physical body. However, the effect lustful and passionate acts have on the physical side of man is disastrous to say the least.

A drug addict would have to attend a rehabilitation centre to quit the habit, while the alcoholic has to be placed in a similar environment to break out of alcoholism. Even psychologically affected people are placed in a centre to help them recover from their mental and emotional ills. But where does a lust-addict go to get himself cleansed and cured? Well, this problem was detected and deliberated over centuries ago by the doctors of Deen. It was for the purpose of treating spiritually ill patients that they established centres called *Khanqah* or *Zaawiya* (in Middle Eastern countries). The *khanqah* is an establishment comprising several rooms for single people. The seeker of spiritual reform will live in one of these rooms and under the guidance of the Shaikh who administers the *Khanqah*, will spend time in zikr, ibaadat, meditation, and attend discourses on Deeni matters. This is the spiritual rehab where seekers of islaah or moral regeneration come to cure themselves. Alas, this concept is slowly dying off in

the Muslim world today.

Be that as it may, it remains a faradh obligation to seek cures for our spiritual maladies. Allah has commanded as follows: "*He who has purified his soul has certainly achieved great success; and he who has polluted his soul has certainly suffered great loss.*" (Surah Shams, verses 9 and 10) Lust in man is centred mainly around woman; hence the resultant sin is zinaa and related acts.

A man once wrote to Hazrat Moulana Ashraf Ali Thanwi that he had fallen in love with a woman. He was extremely perplexed and feared that his obsession with this female would result in zinaa. All his thoughts, talks, and motives were pervaded by infatuation with this woman. The man was sick, so he turned to a spiritual doctor for treatment. We will reproduce the gist of the cure mentioned to this man by Hazrat Thanwi (RA), who the Muslim world unanimously acclaimed as the Reformer of the last century and one of the greatest doctors of Deen produced in the Indo-Pak subcontinent. Unlike physical medicine that works for some and not for others, the cures of Deen are beneficial to all who sincerely seek reformation. This wonderful cure, too, can cure anyone who suffers from the disgraceful and shameless sin of fornication. Hazrat Thanwi mentioned the following points as a cure for illicit love and resultant zinaa:

1) Have a bath, don clean clothes and offer two rakaats Tauba Salaah. Recite Surah Kaafiroon in the first rakaat and Surah Nasr in the second. Thereafter remain seated and make one tasbeeh of istighfaar. Then make a sincere dua of repentance. While crying before Allah, feel shame and remorse, beg Him for forgive-

ness, and promise Him that you will not repeat this sin. Recite as much istighfaar as possible.

- 2) Read the verses of the Holy Quran and the Ahadeeth of our Rasool ﷺ that explain the punishment for zinaa. Contemplate daily over these punishments
- 3) Spend some time in seclusion and make the zikr of LAA ILAAHA ILLALLAH, adding the words MUHAMMADUR RASOOLULLAH every now and then. This zikr should be done loudly and for a short while, but it must be done consistently. As the days go by, gradually increase the time spent in this zikr. When uttering the words LAA ILAAHA imagine that you are expelling all thoughts and inclinations of the dunyaa from the heart; when saying ILLALLAH imagine that the Overwhelming Presence of Allah is filling this heart.
- 4) Break off all communications with the woman. Expel all thoughts of her from the mind. If her image or thought crosses the mind recite *Laa howla wa laa quwwat illah billah* in abundance.
- 5) If the thought of this woman persists then begin swearing her in your mind. Insult her with the worst swear words you can think of. Make her out for the worst human being on earth. But this must all be done in the mind. Such an approach will diminish love for her, which is the ultimate aim.
- 6) Make regular dua to Allah while shedding tears, that He cures you from the grip of this lust. Such duas of a desperate one never go unheeded by Allah The Almighty.

(Extracted from the book
At Takash-shuf)

(Continued on page 9)

THE CURE FOR OUR LUST

(Continued from page 9)

The aforementioned cures were also administered by Hazrat Thanwi (RA) to an adult male who had become attracted to a young lad and was in danger of committing the evil sin of homosexuality. When ministering the above, Hazrat Moulana Thanwi said: *'I have no doubt that this remedy will cure him of the sickness, provided he is sincere and does what he is told.'* (Al-Ifaadaat)

A CURE FOR MARRIED MEN

Another evil that has smitten our society is the adulterous escapades of our married males. There are some poor souls who threw away their good wives for the sake of cheap, lurid women outside nikah. At the peril of their marriages, some of our brothers flit from one woman to another, without the least shame and regret. Every time the wife unearths an affair, the husband swears that he will not repeat the sin. The moment the dust settles and everything is back to normal, the man then strikes up another haraam relationship. Soon the wife finds out about this new adulterous liaison, and the whole process is repeated. This is repeated over and over, until eventually the marriage totally disintegrates.

The logic in this is quite simple. Any woman who is prepared to entertain a married man in an extra-marital relationship is wicked in the extreme. Had this woman any morals in the first place, she would not have allowed any contact between herself and the other man, married or single. The pure religion of Islam militates vehemently against such illicit love. There is absolutely no scope in Islam for illicit liaisons and extra-marital affairs. We now provide a form of contemplation for married men that will Insha Allah, cure them from zinaa.

● Spend a few minutes daily, in seclusion to think of the conse-

quences if people in the community found out about this haraam and evil relationship. Let your imagination run away with you for a while by pondering over the disgrace and humiliation that comes upon one whose love-affair is exposed to the community. Imagine what this will do to one's reputation; what would friends and partners say? What juicy gossip this would be for the women of one's community! *What would my parents say, and what would my own children think of me? Indeed, I would have failed every person in my circle who held me in high esteem! I would become the laughing stock of the town!* Just imagine: *People who respected me for years would be disgusted to know that I, the 'Mr. Pious' in the eyes of the community, have been exposed as an adulterous leach!* Just think: *'How would I face people, and would I still be able to hold up my head and walk in society after this disaster?'*

Almighty Allah has granted man a wonderful gift in the form of brains and contemplative powers. By using this mind to conjure up consequences for one's sin, consequences that are not imaginary or far-fetched but happen daily before our eyes, one will soon develop a terrible fear of being exposed and will eventually eliminate all haraam love from the heart. The fear of one's dirty linen being laid bare to the society would become so dominant that one would actually start detesting such illicit affairs. This cure can be used in addition to the others mentioned earlier, and Insha Allah, the results will be forthcoming.

A bit of good news for those of us involved in zinaa, as mentioned by the Auliya: *one who has succeeded in cleansing himself from the sin of zinaa totally, will progress more rapidly than others in his spiritual life.*

The late Shafeequl-Ummah Hazrat Moulana Muhammd Farouq

Sahib (RA) says: *At the precise moment when a sinner turns to Allah in repentance, the Special Mercy and Acceptance of Allah gushes forth in torrents. The sinner should then start 'looting and plundering' this abundant Goodness that Allah has let loose at the time of taubah.'*

Subhanallah! How great was the vision of these Auliya! May Allah grant us all cure from our spiritual maladies through the blessings of these pious souls, aameen!

CURE FOR SECRET SINNERS

Man's lust drives him to do the weirdest of things. A person under the seizure of lust is like a drunken individual. All sense of good becomes temporarily paralyzed. For this reason the hadith says that iemaan exits the heart of one involved in lustful acts. It is due to this dominance of lust that the individual goes on to pornography, chat-rooms, filthy websites, dirty magazines, MXit, cell-phone porn, and a host of other evils. All these evils that provide illicit sensation via modern-day technology were created by shaytaans (devils) who had sold their souls to the Big Iblees. In the privacy of the home, car, workplace or office, behind computer screens, and under the cover of darkness people perpetrate these evils to achieve carnal satisfaction. Some of the more shameless brand of humans do these things openly in front of others. These people are terribly sick and need desperate treatment. Well, here is a great cure:

● *Contemplate that Allah is always watching. He is aware of my every move and thought, be it in the privacy of my bedroom or basement, or the freedom of a holiday resort, or in the middle of an island. He sees every single act of my eyes and hands, and hears every sound that escapes from my lips. "My Allah is watching! How dare I behave so immorally!"*

Do this continuously at a fixed time of the day and, Insha Allah, the effect will be achieved. ۞

The Sunnah treatment of Hijaamah (Cupping)

► Anas bin Malik (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wasallam) said: “Among the most beneficial cure that you can adopt is the practice of *hijaamah* or cupping of blood.” (Narrated by Tirmizhi and Nasaa-ee)

► Rasoolullah (sallallahu alayhi wasallam) had eaten poisoned meat in Khaybar. To nullify the effects of this poison he called a cupper and had blood removed from the middle of his head.

This hadith proves that cupping can even neutralize the effects of poison. This obviously depends on the extent of poisoning suffered by the victim. Rasoolullah (alayhis-salaam) had not eaten much of the poisoned meat; hence the effects of that poison on his system were not so profound, but enough damage was done to inflict long term pain and discomfort.

According to some Sahaaba, cupping on the top of the head should only be resorted to if one is ill or has suffered poisoning. They experienced loss of memory if head cupping was done just for general good health and not for a particular illness. And Allah Ta'ala knows best

► Jaabir (radhiyallahu anhu) reports that Ummi Salama (radhiyallahu anhaa) took permission from Rasoolullah (sallallahu alayhi wasallam) to have cupping done to her. The Messenger of Allah instructed Abu Tayba (who was either her milk brother or was not yet baaligh at that stage) to do the cupping for her. (Saheeh Muslim)

From this hadith we learn that cupping can be done for females as well and its benefits apply equally to them. However, a female is not allowed to do cupping on a non-mehram, and vice versa.

Days to do cupping

► Ibni Abbas (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wasallam) preferred cupping to be done on the 17th, 19th, and 21st days of the Islamic month. (Sharhus-Sunnah) In the narration of Haakim and Abu Dawood the Messenger of Allah said that cupping on these days is a cure for every sickness.

► There are conflicting reports as to which days one should not do cupping. But all these narrations are not free from some technical weakness in the chain of transmission. **So it will be said that cupping on any day of the week will be permissible.** However, cupping should be done on an empty stomach, for the benefits are much more effective

Places of cupping on the body

► It appears in the books of Abu Dawood and Nasaa-ee, that The Messenger of Allah (sallallahu alayhi wasallam) had cupping done to the top of his foot when that portion developed a pain. Likewise, in another narration of Abu Dawood, The Messenger of Allah had cupping done to his hip because of muscular pain.

► Haakim and Tirmizhi narrate from Anas (radhiyallahu anhu) that the Messenger of Allah had cupping done to veins on the side of his neck and on a spot between his shoulders.

Tibb practitioners advise not to have a shower soon after wet cupping.